HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.
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ANTI-SLAVERY.

Atrocious outrage--Chivalry of the South--the case of John Hopper.

The following statement is copied from the New-York American and shows the blind fury of the south, as well as of some of the murderous miscreants of the north in reference to the abolition of slavery. Here the rights of a citizen are most inhumanly violated, and justice outraged, and all without even the color of offence on the part of the sufferer; all because southern fanatics, aided by a northern scoundrel, chose to *suspect* that a sojourner among them was an abolitionist—a friend to the liberty of his fellow man! If such are the effects of the slave system, have we nothing to do with it at the north!

TO THE PUBLIC.

I respectfully ask of my fellow citizens an attentive perusal of the following statement of facts, which obliged me on a late occasion, to appear in the character of a fugitive, as the only possible means of escaping from disgraceful torture and violent death. I should have availed myself of an earlier opportunity of publication, had not my flight been attended with sufferings and privations which, for some subsequent time, rendered me incapable of taking a calm survey of the past; and I yet shudder when I call to mind the hideous yells that sounded in my ears, as the mob which surrounded the prison where I was immured, attempted to wrest my person from the protection of the civil power and glut their rage by the sacrifice of my life.

In the ordinary course of business, I remained at Charleston nearly two months before going farther south; and during that time, I experienced all the courtesy and kindness which usually attend the relations of mercantile employment—nor did I suffer the slightest interruption of any description whatever, until assailed in person at Savannah by a marshal of this city, who was there on business.

I wish it to be distinctly understood that I have never had any connexion with anti-slavery societies, and did not utter a sentiment on abolition while at the south. My object was wholly mercantile; and my fellow citizens will observe that the mayor of Savannah consented to my release only on this ground: ☞ *That there could not be detected "the slightest evidence"* (his own words) *of my being an abolitionist!!*

(Signed) JOHN HOPPER.

On the morning of the 28th of last month I arrived at Savannah, and took lodgings at the city hotel. After tea in the evening, I retired to my room and had been there but a few minutes, when the door was suddenly forced open, when a dozen or more individuals, in a state of intoxication rushed into the apartment. They were led on by a ruffian of the name of Nash* who seized me violently by the collar and exclaimed, "Well Hopper, how under God's heaven, you ever had the impudence to show your face at the south I can't tell. Damn you, you had not been in the city five minutes before we knew it; but we are glad to see you, Mr. Hopper—we are well prepared for you." Then addressing his companions, he said, "This same Hopper, his brother, and damned old father, Arthur Tappan, Barney Corse and David Ruggles, a damned nigger, whom they treat as a brother—I'd give my own life to have him here—are the very leaders of abolition in New-York city." At this moment I received a severe blow in the face from a person whom I believed to be a brother of J. F. Collier, the claimant of a man of the same name, whom he had caused to be arrested in New-York last fall, as his slave. My brother and myself produced several highly respectable witnesses, who testified that they had known him as a resident of New-York several years prior to the time of his alledged elopement. I received also a severe kick, and a boy of about fifteen years of age spit in my face. I was directed to draw out from under the bed a box that I had brought with me, and which they no doubt expected to find stocked with "incendiary publications." The lid was forced off, and they were much disappointed in finding it empty. They then told me to unlock my trunk. While feeling for my keys, a person said, "Come, damn you, you don't move fast enough—I'll do it for you;" and thrusting his hand into my pocket, he drew out my keys, opened the trunk, and commenced a regular search, while he continued throwing my clothes, &c. over the floor, until he discovered a small bundle of pamphlets. These had been gratuitously loaned to me by a clergyman of Charleston, and not having examined them, I was myself ignorant of their character. Among them was a tract published in 1824, by the Society of Friends, in Philadelphia, describing the colony at Sierra Leone, and giving an account of the foreign slave-trade. They said this was what they wanted:—here was abolitionism.

A number immediately left the room, went down stairs and cried out to those who were crowding the bar-room and the halls of the hotel, that they had found a trunk full of abolition pamphlets!—My pockets were searched, and I was directed "to say my last prayers," and go with them. They then seized me and were taking me out of the room, when the bar-keeper, whose name is Oates, came to the door. I told him that I was an inmate of his house, and it was his duty to protect me—at least, until there should be some evidence produced of my being an abolitionist. "Damn you, sir, you must not appeal to me for protection.—What better evidence do we want, than your trunk full of abolition pamphlets?" I denied that any had been found in my possession. "Well," said he, "I will go for the sheriff, and we will examine your papers." He returned in a few minutes with that officer, and commenced reading my letters, which I had received since leaving home, requiring me to explain many passages which they professed not to understand. At this juncture, Capt. Wilteberger, the proprietor of the hotel, entered the room in a great passion and cried out, "Why don't you bring him down? My property will be destroyed. I can do nothing with the mob below. If you don't take him down immediately they will do it themselves." Then turning towards me he continued: "Young man, you are in a very unfortunate situation. You should never have left your home—but it is your own doing, and you deserve your fate." I demanded his protection from the violence of the mob, to which he replied, "Good God, you must not appeal to me for protection; this is a damned delicate matter. I shall not be able to protect my own property; but I will go for the mayor." Shortly after he left the room, a note was handed in to Oates, who examined it and gave it to me, saying that it was in the hand-writing of one of his confidential friends. I read, ☞ "*His only chance of escape is by jumping out of the window*"!!—We were in the third story; the street below was thronged with a drunken, infuriated mob, who were clamorous for my person, having already prepared such means of torture as their blood-thirsty wickedness suggested. The *principal* and the *abettor* in this intended scheme of worse than savage butchery were worthy of each other. Over and over again, did Oates urge me to "*profit* by this only chance of escape." His earnest professions of regard for my personal safety enabled me to form a high estimate of his hypocrisy. When I afterward related this circumstance to the mayor, he exclaimed, "Ah, he is a vile, wicked wretch!"

This man, I was informed, was sheriff about the year 1820. He it was who kidnapped Rowland Stephenson from Savannah and delivered him to his creditors, upon which occasion he escaped the law by becoming "a fugitive from justice." He is now universally despised.

The tumult below increased to such an extent, that I considered my fate inevitable; and I determined to meet it with as much fortitude as possible. Having refused to jump out of the third story window, my only alternative was to go down stairs and give myself up to the violence of the mob, who were maddened by liquor—which, I believe, was gratuitously furnished at the bar of the hotel. At the foot of the stairs I was met by the mayor and several of the aldermen—their timely arrival saved my life. After some general observations and questions from the former, I stated to him that Nash who had been the means of creating this excitement against me, was a man of very bad character, being at that moment present in a state of beastly intoxication; and that his enmity toward me originated from the fact that I had exerted myself on behalf of a colored man who was arrested as a slave in New-York; that I had come to Savannah on business, and had no connection with anti-slavery societies, of which I would convince him if he would allow me an opportunity. He, with the aldermen, myself and others, then repaired to my room, where my papers and private letters underwent a partial examination. Finding no evidence against me, the mayor went down and told the mob that I should be detained that night—and in the mean time he would hear any charges that could be brought forward, also examine my papers more closely, and if there could be produced the slightest evidence of my being an abolitionist, I should remain in custody.

I was then conducted to the guard house, the presence of the mayor and a large body of officers and citizens scarcely sufficing to protect me from the grasp of the multitude which surrounded us. The guard was increased, and other precautions were taken for my security, notwithstanding which, the mayor was sent for several times during the night to restore order. I remained immured in a noisome cell until near 8 o'clock next morning, when a farther examination was commenced. Nash in the mean time had presented many charges against me, with no other effect, however, than to expose the infamy of his own character, and to render him an object of deserved contempt. He accused my father of being a great friend to the niggers, and called my brother a "*nigger amalgamator*," &c. I was required to render an exact account of myself from the first moment that I entered the city, but no evidence of my being an abolitionist could be discovered. The mayor remarked, "that the pamphlet found in my trunk was positive evidence in my favor, being decidedly for colonization, and the colonizationists were the most deadly enemies of the abolitionists." He then told me I was at liberty to depart, and added, "you may consider it a miracle that you have escaped with your life." A heavy rain had dispersed the mob, and under the protection which it still afforded, I happily made my escape.

To Capt. Nichols of the ship Angelique of New-York, then at Savannah, I am indebted for many acts of kindness, extended at a time and under circumstances which render it imperative upon me to offer him this public expression of my sincere and lasting gratitude. His noble conduct on that occasion can never be erased from my remembrance.

I wish also to express my thankfulness for the measures of protection extended by the mayor and other civil officers of Savannah, without whose intervention, as I have already stated, escape would have been impossible.

I cannot conclude this narrative without referring again to the part which Daniel D. Nash, a civil officer of the city of New-York, acted in these disgraceful proceedings. It will appear in the following statement, published by himself, that he sought to render me a victim of the lawless violence which our southern countrymen have threatened to inflict on northern abolitionists. His assertion that I called on him to sustain my character is wholly false. He attempted to inflame the public mind against me, by asserting in front of the court house, that nine-tenths of the northern men were abolitionists, but were ashamed to own it. Having failed to substantiate his charges, and appearing in a state of continual intoxication, his *real* character was developed, and the storm that he conjured up, I have reason to believe, would have spent its fury upon himself, if he had not secretly decamped early on the ensuing morning.

I learned soon after my arrival in New-York, that this same Nash, with some worthy confederates, made an attack on David Ruggles of this city, on the evening previous to his departure for the south, and calling to mind the expression that he "would give his life to have that damned nigger in Savannah," I was led irresistibly to the conclusion that his object was to kidnap him, and to sell him at the south, as "one of the leaders of Abolition in New-York city." Doubtless "the hope of reward sweetened his labor."

(Signed) JOHN HOPPER.

Annexed is the statement of Nash, which appeared as an advertisement in the Savannah Georgian of 31st January.

TO THE PUBLIC.

I, Daniel D. Nash, of the city and county of New-York, before leaving the city of Savannah, in order to remove any erroneous impressions relative to the affair of Mr. John Hopper of the city of New-York, make the subjoined statement. Mr. Hopper, as I am informed and believe, attempted, previous to his departure, to impress on the minds of many, or at least some residents of the city of Savannah, that I dogged him from the city of New-York to this city, for the intent and purpose of rendering him an object of aversion to the people of the south and also to gratify lurking prejudices that I entertained against him. The truth is, that on the 2d day of the present month, I left the city of New-York, on the business of the utmost importance, and never knew that Mr. John Hopper was about visiting the south or that he intended to do so. Farther, I am charged as entertaining unkind feelings and unwonted prejudices against Mr. John Hopper—on the contrary, I have never evinced any feelings of hostility toward Mr. Hopper, which the occasion or circumstances did not justify. Upon my arrival in this city from the city of Macon, I met Mr. Hopper at the city hotel, and was requested by several people to introduce them to Mr. Hopper, and upon the wish of several I was desired to inform the proper authorities that I believed Mr. Hopper to be friendly to the cause of abolition; and this I believed to be so from the fact, that I knew him to have taken an active part in slave cases in the city of New-York. I did not in my disclosures, wish or intend to draw upon the person of Mr. Hopper any violence or injury, and so stated. At the very time of the difficulty, I was called upon by Mr. Hopper to sustain his character. I at that time stated publicly to Mr. Hopper, that I knew nothing against his character as to honesty—but that I believed him to be an abolitionist and still believe him to be one. In all my doings in this affair, I have acted under a sense of that duty which should guide the conduct of every true American citizen. At some future period I may make some farther exposition. D. D. NASH.

Savannah, Jan. 30, 1837.

We understand that the mayor, on the appearance of Mr. Hopper's statement, called Mr. Nash, the marshall before him to give an account of his proceedings in this outrageous matter; and having heard what he had to say, revoked his warrant, and discharged him from the service of the city.—So far it is well; but we trust a much more exemplary punishment will be inflicted. It will be matter of deep regret and humiliation indeed, if such conduct as is ascribed to this legal officer, cannot be brought within the retributive operation of some law, either criminal or civil.

* Daniel D. Nash, above named, is a marshal who holds his commission from the mayor of this city.

From Zion's Watchman.

Important Testimony.

DEAR BROTHER,—If you think the following extracts fitted to advance our holy cause, use them. To me, they seem important on many accounts. The address was published only three years since, and scattered all over Virginia. When slaveholders speak out their unbiassed feelings, they generally utter abolition sentiments. Let those who talk about anti-slavery dissolving the union, consider this. Here we learn, from slaveholders themselves, that the *only* danger to our union, arises from the *determination of slaveholders to hold on to slavery*. It is well to let slaveholders furnish us with weapons to batter down the system of iniquity, that now lies in the bosom of our nation like a volcanic fire in Etna. Yours,

HENRY C. WRIGHT.

New-York, April 3, 1827.

"At an annual meeting of the Virginia convention for the abolition of slavery, convened at Winchester, on the 20th of August, 1828, a committee was appointed to draft an address to the people of Virginia, *portraying the evils of slavery*." Benjamin F. Taylor, Robert Bond, Daniel Janney, and Christian Holmes, constituted the committee. They reported an address, styled "*Address of the Virginia Convention for the abolition of slavery, to the people of Virginia*." This address points out the evils of slavery and the *remedy*, and is signed JOSEPH HOCKNEY, Pres., THOMAS WRIGHT, Sec'y.

AGRICULTURE.

"It is a lamentable fact, that Virginia has, for many years, been rapidly declining in wealth and importance. To demonstrate that this effect has been produced by slavery, an examination of the present condition of agriculture is necessary. Previous to the establishment of our national independence, Virginia was far superior to many of her sister states in agriculture. What is her situation at the present time? Instead of advancing to that degree of prosperity which has distinguished the free states, the patriot perceives with mortification and regret, that she has remained stationary, or has been retrograding. With a fertile soil and a salubrious clime, he can behold large and extensive tracts of country, which ought to have been the abode of active industry, *nothing but a dreary and barren waste, utterly and hopelessly abandoned*. The soil, for the want of the skill & enterprize of *freemen* in its cultivation, and this too in the immediate vicinity of a market, where there is always a demand."

ADVANTAGES OF FREE OVER SLAVE LABOR.

"Without the aid of those advantages which Virginia possesses,—Ohio has already advanced far beyond Virginia, in those improvements which conduce to the wealth of a state, and the prosperity of its citizens.—To what cause is this justly attributable?—Let the *pernicious* effects of *slavery*, as exhibited in the decline of Virginia, and the rapid advance of Ohio, where all laborious occupations are performed by *freemen* alike interested in the welfare of the community, answer the question. *Here we find a convincing and triumphant illustration of the superior excellence of free and slave labor*. When *free* labor, applied to agriculture, is brought into immediate competition with *slave* labor, the result must be, as it always has been, disastrous to the latter."

MANUFACTURES.

"But the pernicious consequences of slavery are not confined to agriculture: they operate alike to the injury of every interest in the community. If slave labor, when applied to agriculture, is inefficient and paralyzing, it must be inapplicable to manufactures. Slavery is directly opposed to that accumulation of capital, to that creation of *skill and ingenuity* which is essential to great manufacturing establishments. Slavery interposes an *inseparable* obstacle to the application of our present resources, to the promotion of domestic manufactures. *This arises from the character which it gives to our entire population.*

POPULATION.

"Let us compare Virginia and Massachusetts, the one a *slaveholding* and the other a *non-slaveholding* state. Massachusetts, by the census of 1820, had a population of 72 to the square mile. Virginia by the same census, had but 17. That this difference is *solely* the effect of slavery, is evident from the fact, that nature has denied to Massachusetts many advantages which she has afforded to Virginia."

"Again: in 1810, New-York had a population of near 960,000 inhabitants; and in 1820, 1,373,000, making an increase of more than 400,000 in 10 years. The population of Virginia, in 1810, was 974,000, being more than that of New-York; but in 1820, in was little more than 1,000,000, and the increase in that time was less than 91,000, whilst that of New-York, in the same period, was upwards of 400,000."

CHARACTER.

"But if it has had this effect upon population in regard to its numercial strength, it is still more desolating when applied to its character. A population, to be *efficient* must be *active*. Every portion of it should be engaged in some useful or valuable employment. One part of the community should never be made tributary to another, or dependant upon its labor for support. When this is the case, the body politic nourishes and supports a class of persons, who, so far from contributing to the prosperity of the state, are continually extracting from its substance without adding to the common stock."

INTERMEDIATE CLASS OF SOCIETY.

"The effect of slavery in the southern states has been generally such, as to divide the population into two classes—the *rich* and *poor*. The *intermediate* class, which lies between the extremes of poverty and wealth, which is always the most *useful* to a state, is driven by the natural operation of this system to seek refuge from extreme indigence in the free states. They retire to those states where their usefulness will be justly *appreciated* and their characters properly *respected*."

"But it (slavery) not only drives off the most useful part of our population: it nourishes a *sickly effeminacy* in that which remains. That love of country, which displays itself in works of public utility, is paralyzed; that public spirit, which would make rivers and mountains tributary to the general welfare, is rendered inefficient by the operation of a system which holds out *no inducement* to exertion on the part of the laboring class of the community."

SAFETY—SECTIONAL ANIMOSITIES—DISSOLUTION OF THE UNION.

"Having demonstrated that slavery is hostile to our *interests*, (why talk of *compensation* then?) we will now proceed to show that it is incompatible with our *safety*. In the first place—it has a tendency to excite *sectional animosities*. This arises from the contrariety of interests which it engenders. Every accurate observer will have remarked with pain and anxiety, that upon all great political questions, the *north* and *south* have been arrayed against each other. This difference is rapidly approximating to a state which will render every effort to remove it unavailing. The *south* has denounced the policy of the *north* in terms of *unmeasured* hostility, and this has arisen from the artificial difference which slavery produces."

"This animosity between different sections of our country, if not *timely* restrained, (and we cannot expect the effect to cease while the *cause* 'slavery' remains,) will inevitably tend to weaken the bonds of the national confederacy. Let not this be received as idle declamation or extravagant supposition. All sectional animosities, in any country, naturally tend to this result."

"*Our situation in that event would be difficult to portray.* ENFEEBLED BY DISEASE—*containing the elements of our* DESTRUCTION IN OUR OWN BOSOM—IRRITATED *by the increasing greatness and power of those states which surround us—we would soon have one part of our once endeared confederacy rising upon the ruins of another.*"

If then, "history be philosophy teaching by example," let us profit by it.

"These are the evils which slavery imposes upon our country. We *cannot* conceal them from our observation; they are *continually* preying upon our prosperity."

PLEA OF NECESSITY.

"But although many are ready to admit that it is an evil productive of these consequences, yet they maintain that it is one which has been imposed upon us by a fatal and *invincible necessity*. *This assumption of a dark and mysterious* NECESSITY, *has been resorted to on every occasion where there has been a consciousness of acting contrary to the great and immutable principles of justice.* Hence we find, that when a government ceases to protect the rights of a portion of its citizens—when it exercises the most odious tyranny—when it deprives them of the most sacred privileges—it seeks its justification upon the undefined principles of political *expediency* or moral *necessity*. It is this principle upon which the governments of the old world justify the oppressions of their subjects; and a *part* of the new, in imitation of their example, would find in it an excuse for the absolute slavery of a part of their fellow creatures."

"Without entering into an argument to disprove the general principle, that some evils are *necessary* and *unavoidable* from having been *imposed* by circumstances beyond the control of human agency, we must be permitted to deny its application to *African slavery*."

ORIGIN OF SLAVERY.

"If we examine the commencement of African slavery, we will find that it originated *solely* in the *cupidity* and *avarice* of *man*.—(Not in necessity.) Possessing himself of the *power*, he falls upon weak and defenceless Africa. He tears from their country, and from all that is dear to humanity, her innocent and unoffending children, and in this country he finds a reward for his CRUELTY, PERFIDY, and INHUMANITY." It commenced in *theft* and *robbery*. Mark what follows.

PRESENT GENERATION OF SLAVEHOLDERS.

"But this, it may be said, was the work of our ancestors, over which *we* could have no control. But are we not *continuing* the system *thus* introduced in CONTRAVENTION *to every principle of justice and humanity?* Let us, then, instead of exercising our ingenuity to quit the fearful reflection that we are the instruments of injustice—that we are degrading a portion of our fellow creatures to the *lowest* depths of human degradation—seek the means of relief from the evils to which it gives rise."

The present generation of slaveholders, stand chargeable with all the cruelty, perfidy, inhumanity, and robbery, which characterized those who first stole their slaves from Africa. They should be charged with the same moral turpitude. They commit the same deeds every day, hour, and moment, they hold and use a fellow being as property.

IMPORTANT ADMISSION.

"It must be conceded, that upon abstract principles, *no person can establish a right to the liberty and labor of another*. All the right which can be claimed upon any principle of construction, is that which is confessed by constitutional sanction or legislative enactment."

I presume they would have said with Dr. Fisk, Tracy, Morse, Hall, Stone, &c., that though wrong in principle, slavery *may* be right in practice.

VESTED AND INHERENT RIGHTS.

"We will consider the rights of men as *vested* and *inherent*. The *latter* we *cannot* be deprived of without an *usurpation of power*; the *former*, being conferred for some special purpose, or merely acquiesced in, upon some principle of expedience, is, of necessity, of a temporary character, and removable at the will of that power by which it was conferred. Of the latter on all rights, (if it be not *sacrilege* to term *rights*) which have grown out of our system of slavery."

SLAVEHOLDERS ENSLAVED TO THEIR SLAVES.

"It would be an act of *self-immolation* to maintain that the claim to the slave is founded upon an *inherent* right. For all inherent rights are *uniform* and universal, and consequently we would subject ourselves to the same liabilities to the same servitude, which we impose upon the unfortunate African. We would reverse every principle of political morality; we would make *power* and not *right* the universal principle of action."

As though the principle that *might* makes right, were not the universal principle of action among slaveholders. It must be, or they would not hold a slave a moment.

H. C. W.

From the Emancipator.

Slaveholding Priests and Jesuits.

The following extracts are from the speech of the Rev. Mr. Perkins at the recent annual meeting of the Montreal bible society.—As Mr. Perkins has stood forth to vindicate the character of the Roman priests at Montreal, from what he regarded as unjust imputations, the wickedness that he now charges upon them cannot be regarded as the result of personal antipathy or ill will, but as the result of his sober judgment, of the criminality and wickedness of the particular practice alledged, viz. withholding the scriptures from the people. And as they do not withhold it by the strong arm of the law, or by force, their wickedness, great and damning as it is, is not equal to that of Rev. protestant slaveholders. But let us hear Mr. Perkins:

"There are many powerful obstacles to the circulation and influence of the word of God among us. The most formidable of these is the decided opposition of the Roman priesthood.

At our last anniversary, I offered some observations on this topic, and attempted to show, in language thought by some too strong, the nature and wickedness of the opposition made by the catholic priesthood, to the indiscriminate circulation and perusal of the sacred volume.

The catholic priests of this city are decidedly opposed to the indiscriminate circulation of the word of God. [And so are the protestant priests of the south and many of their brethren at the north.] The report of your agent, extracts from which have been read, contains the fullest proofs of that opposition. Any one of us has the most ample opportunity of verifying the truth of the remark, by endeavoring to introduce the bible among the catholic families of our city who are destitute of the sacred volume.—They do not receive it. They dare not receive it. And over some who have ventured to receive and read it, has been held a rod of iron. [How true a picture of the slaves of the south—nay, the rod of iron is held over freemen as well as slaves. The American bible society itself *dare not give the bible* to the slave.]

If there is any doubt on this subject, one suggestion will set the matter at rest. We protestant clergymen, [with the exception of slaveholders and those who manage the bible society] favor the indiscriminate and universal circulation and perusal of the scriptures. We form societies and expend time and money for the express purpose of supplying every individual, [two millions of slaves excepted] with the scriptures.

Now if the catholic priesthood desire the indiscriminate perusal even of their own translation of the scriptures, why do they not demonstrate the sincerity of that desire by similar means? Why not give the scriptures to the people? Why not form societies for the purpose? Why does it happen that tens of thousands of families in the province are wholly destitute of the sacred scriptures? Not a finger is raised by the catholic priesthood to supply that destitution, and they meet with bitter hostility our efforts to effect that supply.

But I will not waste words to prove what every resident in Lower Canada knows. I only add that the right to possess and read the word of God, is a sacred and inalienable right—one whose exercise can not be impeded or prohibited without a most daring and impious usurpation. [Hear that, slaveholder!] It is the influence of the bible, brought into contact with the common mind, which promotes national liberty and prosperity.—Spain and France, at the period of the reformation, were equal to England in power and national greatness. At the reformation those countries were closed against the bible, [as the southern states are now.] England admitted it, and since that the bible and its truths have to a great degree been brought into contact with the minds of the people.—What has been the result? France has for fifty years been fighting for liberty, and now at the close of her protracted and bloody struggle, is as far from it as ever. She never can be free as long as the want of the bible, and consequent fearful lack of moral principles shall continue. Spain for three centuries has been staking, and from one of the proudest, wealthiest and strongest nations of Europe, has become poor and degraded, a proverb and a bye-word.

England has been rising in intelligence, wealth and greatness; her national character formed to some extent under the influences of the bible. She has secured her own liberty. The bible has been the cornerstone of her greatness. Upborne by its strong and elevating influence, she has become the greatest nation on the face of the globe.

With the facts and truths before me, I hesitate not to say, that he who opposes or impedes the free and universal circulation and perusal of the word of God, is the worst enemy of the country. Were I a politician, the class of men I would endeavor to hold up to public indignation, as the enemies to its liberties, and the panders to despotism, should be the opposers to the universal perusal of the bible. *The catholic priesthood* [and the slaveholding protestant priesthood] *are such opposers.*"

The passages in brackets have of course been inserted by us. We have done it to show slaveholders and their abettors, by way of application and anticipation, the sentence which the whole civilized christian world, will soon pronounce upon them. Nay, not only will they be set down, and truly too, as the enemies of their country and panders of despotism but as arrant hypocrites, denying in their practice every principle, as protestants, of their profession.

I know of nothing in the world so revolutionary as an abuse let alone; nothing in the world so revolutionary as an immorality, an iniquity, which might be corrected, left consecrated in the law.

Rochefoucauld-Liancourt.

Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: MAY 13, 1837.

All men are created equal; are endowed by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

Pennsylvania Anti-Abolition Convention.

It is not unknown we presume, to many of our readers, that soon after the meeting of the late anti-slavery convention in Pennsylvania, at which a state anti-slavery society was formed and organized,—a few individuals who assumed to be the almost exclusive friends to the "integrity of the union," but who were in fact fill blooded real McDuffie slaveites—these champions of liberty and equal rights got up the project of an anti-abolition convention to be assembled at Harrisburg on the first of May instant. In pursuance of this project and to carry it into effect, primary meetings were held in various parts of the state and delegates chosen to the number of several hundreds; the city and county of Philadelphia choosing no less than twenty for their part. The delegates assembled—or, as many of them as deemed it expedient—organized, and in imitation of more respectable conventions, and of more laudable objects, adopted a very plausible preamble, together with some half dozen resolutions, telling the public over again, what has often been told before, and what nobody denies, that congress has no constitutional power over the question of slavery within any of the *states* of the union, and that each state has a right to legislate for itself; and also, what very few if any believe, that no state or country has a right to denounce the institutions of another however profligate or corrupt, and that the colonization of *free* people of color will almost beyond a doubt put an end to *slavery!* But our excellent friend, the editor of the *National Enquirer*, has told the story of this convention so much better than we can, our readers shall be gratified with his account of the *still-born mouse* in his paper of the 6th inst;—

The "Union" Dissolved.

"*Actum est de Republica.*"

The grand "Integrity" Convention of Pennsylvania—the *TWO DAYS' WONDER* of America—the broad pillar, that was to sustain the "union," (and the hopes of —— *political demagogues.*) has prematurely crumbled to atoms—"dissolved into thin air"—

"And like the baseless fabric of a vision,
Left [scarce] a wreck behind!"

We are indeed *sorry* to learn, that this great "mountain,"—which, by its *promising* "labors," recently excited the *sympathies* of slaveholders, colonizationists, and political aspirants of every clan and creed, has terminated its efforts, and its very existence, in a manner calculated to involve its admirers in all the grief of disappointment, and chagrin, and dismay! Notwithstanding the intense, prevailing anxiety; the high hopes entertained; the great preparations made to celebrate the approaching event;—a misfortune has occurred—a *still-born* "MOUSE" has been produced!!

Alas! alas! for the "integrity of the union!"—What will become of it *now?* It was to have been supported on the broad shoulders of this infant Ajax, and defended by the 'peace'-club of the young Colonization Hercules: but all hopes, from these sources, have vanished—the very corner stone of the foundation, upon which it was to stand erect, is proven to be *non-entity*—and where, within the circumference of this terrestrial globe, can the *proper* material for another be found!

In sober parlance, the vaunted "convention of the friends of the integrity of the union," at Harrisburg, has proven a miserable, pitiful, FAILURE. By letters and papers from that place we are informed of its doings—which in fact, amounted to *nothing of the slightest importance.* Very little over one hundred members were said to be in attendance; and of these, a considerable portion were opposed to what was generally believed to be its real object.

Since writing the article in another column, relating to the meeting for the appointment of delegates to said "convention," we have ascertained that even *J. R. Ingersoll* did not attend!

We have not room for any further remarks on this subject. Our columns were in a great measure, pre-occupied when we received the final proceedings of the convention; and we prefer inserting their resolutions, &c. to the details of their proceedings in organizing. The following extract of a letter from a gentleman in Harrisburg, to the secretary of the anti-slavery society here, will be interesting. It alludes to a powerful address that was handed to the convention by our anti-slavery friends, and for which we shall endeavor to make room in next week's *National Enquirer.*

Harrisburg, May 2d, 1837.

DEAR SIR:—

"The anti-abolition convention adjourned this afternoon; and we wish you could participate in the joy we have felt in the result—so favorable has it been to our cause, and so confounding to our opponents. There were about seventy delegates in attendance yesterday,—to-day upwards of a hundred—some of the members of the constitutional convention taking their seats in it.—The majority were political partizans, intent only upon making the proceedings subservient to their purposes, as such. Resolutions with this design were introduced, avoiding cautiously any expression of opinion on the great principles of truth, right, and law, connected with the subject of slavery; and when a few of the delegates attempted to obtain some recognition of these, scarcely has an occasion occurred in which error has been more exposed, by its own folly, to ridicule and shame.—Restriction of debate was ordered; amendments were prevented; angry feelings were excited; disorder occurred; in fact to avoid the very extremity of confusion, the meeting hastily and unexpectedly adjourned,—to the evident mortification of many of its own members, and, as some of them observed, doing more for abolition than had been effected for a long time. Certainly a decided impression has been produced in our town, in its present crowded state in favor of right and justice.

Pray excuse my hasty writing—my object was to forward the address on the other side of this sheet. It was handed to the president, this morning, in the convention, in manuscript, and read by him privately to the vice presidents, without further notice. This afternoon about 5 o'clock, as they were taking the question to adjourn *sine die*, a delegate called the attention of the president to it; when he stated that he *had designed* to lay it before the convention, but they refused to have it read."

The extract which follows, it is believed, comprises a statement of all the *business* that was done, or at least considered of sufficient importance to publish! We have received a communication, commenting pretty freely upon their doings; but must defer its insertion until next week.

Extract of a letter to the Editor of the Pennsylvania Sentinel, dated

HARRISBURG, May 2, 1837.

DEAR SIR.—The convention of the 'friends of the integrity of the union,' met again this morning at 9 o'clock, when Mr. Kane, chairman of the committee appointed for that purpose, reported a preamble and series of resolutions, expressive of the views and subjects of the convention. They were debated at some length, and finally adopted with great unanimity. In the afternoon the convention again met, and after disposing of various resolutions which were offered, adjourned *sine die*. Enclosed I send you a copy of the preamble and resolutions.

"The cautious wisdom which distinguished the framers of the constitution of the United States, is strikingly manifested in the reserve with which that instrument alludes to the existence of domestic servitude among us. Although the topic was necessarily presented to their view and exerted an important influence on several articles of the compact, the term slave or slavery no where occurs.

The apportionment of representatives and of direct taxes, is required to be made according to the population of the states respectively, by adding the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, *three fifths of all other persons.* The migration or importation of *such persons* as any of the states should think proper to admit, is not to be prohibited by congress prior to the year 1808. No *person held to labor or service in one state, according to the laws thereof*, escaping into another, shall in consequence of any law or regulation therein, be discharged from such labor or service, but shall be delivered up on claim of the party, to whom such labor or service may be due.

By this carefully varied but clear phraseology it was sought to protect the interests of slaveholding states, and to secure the right of the master to the services of the slave. Congress was vested with power to prohibit the introduction of slaves after the year 1808; but in all other respects, the subject of slavery was included in the general reservation of powers not delegated, and was left to the unrestricted action of each state within its own limits.

Such are the articles of the constitution, which relate to slavery, within the United States, fully recognizing its existence, and guarding against any legislation which might liberate an absconding slave.

When it is remembered how many conflicting interests, and how many variant habits of thought and life, were reconciled by the spirit of mutual concession which is embodied in this compact, no argument should be required to enforce its provisions; and to rescue its principles from violation.

Nor can it be necessary to demonstrate to the candid and the honorable, that the spirit of this compact is opposed to measures by which the rights it recognizes are disturbed in their exercise or impaired in their security. Principle cannot sanction an indirect interference with relations which are thus formally vindicated and established.

Slavery existed in the district of Columbia at the time of its cession to the United States, and the rights growing out of this circumstance have recently been made the subject of highly excited discussion. It is not however, necessary, in the judgment of this convention, to inquire how far those rights are protected by the terms of the constitution.

It is enough that whether so protected or not, they ought in no wise to be affected by an act of legislation. Were even the power of congress unquestionable, its action on the subject is forbidden by considerations of the highest policy.

Such it is believed are now the views and opinions of the people of Pennsylvania, a state which acting for itself, has within its own borders treated slavery as an evil, both in the abstract and in practice; and it is for the single purpose of expressing their views that this convention has been assembled. Its members have been chosen at meetings held without distinction of party in the several counties of the state, and most of them have been specially charged by the language of their commission to "assure our brethren of the southern states, that we, as a state, are opposed to the schemes of the immediate abolitionists, and that we will to the utmost of our ability defend and sustain the constitution of the United States, and that compact by which we are united as one people."

Sensible of the importance of declaring frankly and accurately, the general sentiment of Pennsylvania, on this subject, the convention, after full consultation, has adopted, in the name of its constituents, the following resolutions:

Resolved, That the government of the United States has no constitutional power whatever, over the relation of master and slave, in any of the states of the union.

Resolved, That whether congress does, or does not possess the right of legislating on the subject of the abolition of slavery within the district of Columbia, it would be unwise and impolitic in the extreme, to assert or exercise such right, as any attempt to do so would impair the harmony and mutual confidence of the states, if not peril the integrity of the union.

Resolved, That each state has the exclusive right, under the constitution to judge of, establish, and maintain within its own borders, its own system of domestic relations and domestic policy, and that every attempt by the citizens of one state to denounce or invalidate the established institutions of another, is unwarranted by the constitution, and hostile to the peace and harmony of the union.

Resolved, That no state could be justly required to recognize as valid under the constitutional compact of the states, a measure which should violate its internal security and peace, or abrogate the rights of property of its citizens; and that we pledge ourselves to unite with the people of the other states in opposing such infractions of the constitution, and in maintaining the domestic repose of every member of this confederation.

Resolved, That the prospect of colonizing, on the coast of Africa, free persons of color, and manumitted slaves, to be carried thither with their own consent, does hold out to the patriot and philanthropist, the hope of the ultimate abolition of slavery, the elevation of the African race to a state of equality with the rest of the human family, the extension of the blessings of civilization and self-government, and the diffusion of the principles of the sacred gospel of peace within that benighted region, and that the praiseworthy efforts of the colonization societies, to bring about these most desirable results, are entitled to the best wishes and the hearty co-operation of all the friends of the peace, order, harmony and integrity of the union of these states.

Resolved, That a copy of these proceedings be forwarded to the president of the United States, the governors of the several states and the members of the senate and house of representatives of the United States."

Fugitive Slaves--Their Perils and Sufferings.

The village of Oswego, situate near the river of that name in western New-York, where it empties into lake Ontario, lies on one of the principal outlets from the slaveholding and slavery-loving United States to the free provinces of Canada, and is often visited by colored fugitives from oppression in our boasted land of liberty and civilization and religion, while on their way to a country where human rights are respected. If they have been so fortunate as to escape from the grasp of their inhuman masters, they flee for their lives in pursuit of liberty, regardless of privation and suffering and the danger of capture, and seek an asylum on a soil and in a region of country which have not been cursed by the cruelty and rapacity and the outrages of slavery; where they can enjoy the boon of liberty and its attendant blessings under the government of a *vice-royalty*, which are denied them under our peculiar *republican* institutions. The simple narrations of their sufferings and manner of escape, says the Oswego Herald from which we take the following account of the escape from whips and chains of a Kentucky slave which they reluctantly relate to those only who can convince them of their friendship, is often very affecting, and tends to awake feeling of deep and lively sympathy for the oppressed, as well as indignation against the mean and cowardly oppressor of the poor and defenceless. The name of the fugitive, for prudential reasons, is omitted.

"In the early part of the last winter,——, who represented himself a refugee from slavery, stopped at this village and received some assistance from the friends of man to expedite his flight. He stated that he was from Lexington, Ky. and had succeeded in sending off to freedom his wife and child a few months before his own escape. He had received information which led him to suppose the objects of his affection and search were at Whitesboro, Oneida co. whither he was directing his stealthy steps. He passed on, and upon reaching Whitesboro, could learn nothing of his wife. She had not been there. It was another female fugitive.—Sick with disappointment he turned and bent his way to Kingston, U. C. whither he arrived and felt himself for once a man, and though alone, and in a land of strangers, he blessed God for his deliverance. He had told his story as he came along down the southern shore of Lake Ontario, and it had excited some interest in every place through which he passed. A few weeks after his arrival at Kingston he received a letter stating that his wife and child might be found by inquiring at the house of a certain man in Lyons, Wayne Co., N. Y. and urging him to come and get them. The language of the letter was friendly, and still he feared it was only a lure to draw him within the grasp of the kidnapper. His affections for his wife and child overcame his fears, and he set out on foot for Lyons. At Oswego some friends hired a man to go with a sleigh, and in case he should find his family, to bring them on. With a heart alternating with hope and fear he accompanied the teamster. They found the house of the man named in the letter.—He was a member of the society of Friends, but was absent from home, and his family could not, or would not tell where he had gone nor could they give him any information in relation to his wife. She had not been there—there was a woman in the neighborhood calling herself a fugitive slave, but it was not the one whom he was seeking. His suspicions now amounted in his own mind to conviction that the letter was a trap set for his own feet. He hastened to retrace his steps, and so great was his alarm that he accompanied the sleigh but part of the way to Oswego, preferring to travel in bye roads and under cover of night. At Oswego he could not be prevailed on to stay long enough to eat supper, but took some victuals in his hand and travelled on. After a journey to and fro of more than 200 miles he reached Kingston in safety, and there no less to his astonishment than joy he found the objects of his solicitude and affection. The man named in the letter had taken them in his own cutter and brought them from Wayne Co. to Kingston. They had been secreted at Lyons, and but few knew that they were there. I believe these are the facts in this case, though I have obtained them from several sources. I wish I knew the name of the 'friend' who performed an act so noble for the friendless poor. But though unknown he shall not lose his reward. In what glorious contrast stands the conduct of this man with that of him who holds his fellow in bondage, and riots on his unrequited toil."

For the Herald of Freedom.

Faith accompanied by Works.

MR. EDITOR,—When I hear professing christians, and especially *ministers of the gospel*, deploring the evils of slavery, and praying that the Lord, "in his own due time," would "*point out the way*" for its removal, while they make no other efforts, and perhaps object to all made by others, to bring about this object; as if God by a miraculous interposition, and without human agency would effect the same; I feel to reply to them as a certain individual of that unfortunate race for whom we plead did to his master, a Connecticut clergyman, on a certain occasion some fifty years since. The anecdote, which I remember when quite a lad to have heard my father relate, is in substance as follows:—

The clergyman for recreation having a mind to take an excursion upon the water, (ostensibly for fishing) took with him his servant Cæsar to assist in propelling the boat. Having gained a satisfactory distance from the land they shipped their oars and threw out their tackle for fishing. But soon the sky way overcast, a storm arose, the wind drifted and threatened to overturn the boat,—each betook himself to an oar and for a while plied it lustily to regain the land. But apparently making no headway the master soon gave over in despair, and dropping his oar in the bottom of the boat said, 'Cæsar, I fear we are lost; all our efforts to *save ourselves* are in vain;—throw down your oar Cæsar, and let us pray, for nothing but true faith in God will now avail us.' 'Not *quite* so, massa,' says Cæsar; 'prayer very good—*faith* very good; but *works* very good too,—give me your oar, massa,—me can row cross-handed;—you pray while me row;—faith without works be dead;—bes' way mix 'em.' And they *did* "mix 'em," and reached the shore in safety.

Is it not as rational to hope that faith and prayer will obtain for us a harvest in autumn without proper improvement of seed time, as that God will convert the heathen, remove the evils of slavery, or effect *any* moral reformation without the agency of his rational creatures?

HOPKINTON.

The following communication was received several weeks since, but being mislaid has not before been published; and even now we feel some degree of reluctance at giving it publicity, without knowing from whom it comes. Knowing the author of the communication to which this refers, we did not hesitate to publish it, although he preferred the signature of *Ask Them* to that of his own proper name. And having done so in that case, equal and exact justice seems to require that the same measure be meted in this.

For the Herald of Freedom.

MR. EDITOR,—In the "Herald" of the 1st instant, I find a communication over the signature of "Ask Them," designed as an "expose of the prejudices of public sentiment in this country and its influence upon the church," where unmerited censure is cast upon the abolitionists of Exeter. Being myself one of the proscribed number, any apology for noticing this communication will be unnecessary. Since reading this "expose" I have endeavored to ascertain the facts connected with the sojourn of H. E. amongst us. He made his appearance here as stated on Saturday, and made application to the Rev. Mr. Hinds of the methodist church for his desk on Sabbath evening. Mr. Hinds having no knowledge of the man, and aware that in these latter days were to be found "wolves in sheep's clothing," called for those testimonials of character, which every "domestic missionary" whether *black* or *white* should ever have at hand—when instead of producing the "papers having the signatures of several clergymen of the highest reputation in the country" of which your correspondent speaks; he offered no credentials except something in the form of a *printed* certificate, with several names in *print* appended. These not being satisfactory to those whose duty it was to examine *them*; he was given to understand, that he could not have an opportunity to *preach*; but a prayer meeting would be holden at the meeting house in the evening, at which he was invited to attend; and might then have the privilege of making some few remarks. Being no more satisfied with this arrangement than with a seat upon the box of a stage coach, he caused notices to be posted up at the other churches in town, that he should *preach* at the methodist house in the evening.—I will only add that many from the other places of worship assembled at the methodist house, with the expectation of hearing a sermon by the colored clergyman, but found themselves under the necessity of being content with the ordinary exercises of a prayer meeting. These sir, are the facts, as made known to the writer by one who examined the credentials of H. E. After adopting such a course it was to be expected, that any subsequent attempt to procure a suitable house for a lecture would be fruitless.

Your correspondent will now, I trust, perceive the reason why H. E. "did not obtain a public hearing." Not because "public sentiment" is opposed to it—not because there are no abolitionists in Exeter—not because he was a "*black man*," nor by reason of any of the "*black*" catalogue of causes, which "Ask Them" has enumerated—but simply because H. E. did not produce those testimonials of good character, which every prudent minister of the gospel should require, before admitting the entire stranger to the sacred desk. In reply to the last question of "Ask Them," I will remark, that the abolitionists were all at their posts, during the visit of their sable friend, ready to bestow upon him every favor in their power, which under like circumstances they would confer upon a white brother. They have yet to learn that more than this is required of them, or that the color of this brother's skin, aside from all other considerations, is a sufficient reason why our clergymen should invite him to minister at the sacred altar.

W.

Exeter, April 6, 1837.

A Colonization Subterfuge answered.

The following excellent answer to a question not unfrequently asked by others as well as colonizationists, is taken from the editorial part of the *Colored American*. It is from the pen of a colored gentleman whose good sense, education and character give to his opinion, in any question relating to his enslaved brethren, and their emancipation, a weight far superior to that of a dozen reverend governor Pinneys or any other colonizationists.

It is often triumphantly, and with a sneer of self-gratification, and affected disdain, by colonization agents, such as the Rev. Governor Pinney, and Robert Findley, Esq., asked, what have abolitionists ever done for the colored people?

We will here answer the question, and in very few words. They have created A CONSCIENCE on the subject of slavery, and prejudice against color, throughout the length and breadth of our land.

1. It pervades the slave-holding regions, and restrains the whip. It prevails in the free states, and throws open the churches and colleges to colored people and their youth. It enters the seminaries of learning, and organizes the young men, consecrating them, to the interests and improvement of the colored freeman and the slave.

2. In a word, this CONSCIENCE has seized fast hold of some thousands of the most devoted colonizationists, and converted them from the error of their way, making them truer patriots, and more holy men.

They now find room for the exercise of more enlarged benevolence at home, and are spending annually, their thousands in building up the waste places of our country, instead of wasting their substances, and gratifying their pride, and prejudice, by sending their poor and illiterate brethren to perish on the benighted, pestilential shores of Africa.

3. This CONSCIENCE has banished Esquire Findley from the city of New-York, with all his traps and snares, by which he deceived the unwary. He could not abide its heart-searching influences, its pungent appeals. He had either to go, or become an honest man—he chose the former instead of the latter.

4. It has changed the good Dr. Proudfit, from an agent of the New-York Young Men's Colonization Society, to an agent of the American Society for the promotion of education in Africa.

5. And finally, they have created an infinite CONSCIENCE which will never tire, until our WHOLE NATION IS CONVERTED, every slave *emancipated*, and as freemen, *elevated* to all the privileges and immunities, religious as well as civil, of our *then to be* HAPPY REPUBLIC.

Colonizationist, *questionest thou any more?*

From Human Rights.

The following narrative is forwarded to us by one of the young women who have devoted themselves to the truly missionary work of teaching colored children, in Ohio. She says it is all true, with the exception of a single name, changed for prudential reasons.

—

Story of Lewis Williamson.

Three miles below Gallipolis, I once possessed a farm of rich soil, that yielded seventy-five bushels of corn to the acre. I lived in comfort with my family around me, and there I might have been living now, had not my prosperity raised the envy of a neighbor, whose land joined mine. He was heard to say (as I have since learned) that he would sell my children for money, to pay for his farm. He employed me (as I had some knowledge of the carpenter's trade) to assist in rebuilding a corn crib that had fallen, five miles below. We could easily have done the work and returned home the same day, had the other workmen been attentive to their business, but they loitered; and I with one or two others, was sent to stay at his brother's; himself and the rest of the company were to spend the night at another house near. But far different was their intention. While they supposed be quietly resting, they were preparing a cruel dagger for my bosom. At dead of night, they entered by little habitation—rifled it of its most valuable contents, and dragged my wife and three small children from their beds. With savage brutality they were driven with naked feet over the frozen ground two miles to the river and thrown into a canoe. Two hundred and forty miles below, my wife was set ashore near midnight, in the woods. With a heart bursting with anguish, she sat till morning, when she found herself near Manchester, where she got on board a steamboat and went to her desolate home. But to return to myself. I arose early. My rest had not been quiet. I thought of my family from whom I had never before been unexpectedly absent, and something seemed to say, all is not well. I set about finishing the work. The other workmen said it was too cold to work, and urged me to stop and take a dram, but I refused. When the business was accomplished, we set out for home. On the way a neighbor came running to tell me the state in which he had seen my house. The horrible conviction flashed on my mind. I turned round to my employer and said, "did you get me away to sell my wife and children?"—He swore he knew nothing of it, but he looked like a monster to me, and if a weapon had been at hand, I fear I should have taken his life. With all my strength I pushed the canoe to shore and ran to the neighbor's who came to tell me. Almost exhausted, I paused awhile to hear the melancholy tale. Sad was the sight of my lonely dwelling. Its disordered state, and the death-like silence, told alas, too plainly that the cruel spoiler had been there. But I had no time to lose, and the thought that I might overtake and regain my dearest earthly treasures, spurred me on. I took passage in a steamboat for Louisville, but could hear nothing of them. I then procured handbills, and had them distributed largely in every steamboat and place of note below, when it became necessary for me to return home. My wife was home before me. On reaching Louisville the second time, my name was called by a Capt. Buckner, who had one of my handbills. I answered that was my name, though I might not be the person.' I soon found that he had conveyed my children to Natchez, whither I pursued with all possible speed. On my arrival I learned they had been resold and taken, three days before, no one, alas! knew whither. I now wandered about in Mississippi, Alabama, Georgia, Tennessee, and Louisiana, in the forlorn hope of lighting upon them. My sufferings were great. Though I found many ready to pity me, yet the anguish filled my heart. My children were slaves. Almost despairing, I returned to Natchez. I then learned the name of the person in New-Orleans on whom a draft was given by the second purchaser to the first. By writing to him I found that he resided in Louisiana, about eighty miles from Natchez. I immediately went to his plantation and saw my children, but did not make myself known to them or their master, for it might have prevented forever their return to liberty. I returned home to procure one of my white neighbors for evidence. As compensation, I gave him my farm, besides a handsome suit of broadcloth, traveling expenses, &c. When we arrived, the master was from home, and the mistress who had heard of our coming, had sent the children one hundred miles farther in the country. But when the master came home he sent for them. On the night in which they were expected, many people collected to witness the meeting. They had made a good fire, and were some sleeping, some watching around it, while I was stationed at the quarter, my feelings wrought up to the highest pitch. Hopes and fears conflicted. The messengers had already been gone longer than I was told at first they would probably be, and the whole might be but a plan to deceive me, and send them farther into bondage. But about midnight I heard voices approaching, and knew they were my children; I got up quickly and reached the house before them. The people began to arouse, and said, wake up, Williamson. Ah! they thought a father could sleep—I had not slept for three nights. I fell back from the light of the door, and saw them enter without speaking a word, but the tears ran down my cheeks to see their famished and miserable appearance. The man whom I had brought as witness, kept his face from them for a time. When he turned round and looked the boy, the eldest of the three, in the face, he rushed to him exclaiming, "O Mr. Gibson where's my father—my mother!" I approached the door and said, "Why Bek, are you here?" My daughter dashed through the crowd, crying, "That's my father—O father, where's mother?" and sunk into my arms. After this, the owner said, "Old man, come in; these children are yours, and you must have them." Thus joyfully ended my six years search.

Chilicothe, Feb. 23, 1837.

From the Alton Observer.

A Noble Example.

DAVID A. SMITH, Esq. late of Huntsville Ala. arrived in this place, [Alton, Ill.] on Friday, [April 14] with *twelve* colored persons, to whom he had lately given their freedom. Mr. S. was once the owner (so called) of *twenty-one* slaves. But he has liberated them all. Nine of them remain for the present in Alabama, where by the law they may stay one year after their liberation. They will, Providence permitting, emigrate to this state the following spring. Meantime, as Mr. S. distinctly informed us, they are FREE; no longer *property* but MEN.—Mr. S. is an elder in the Presbyterian church, and was a member of the last general assembly in which we had the pleasure of forming his acquaintance. He told us then of the purpose he had formed of giving liberty to his slaves; and that he was then making those arrangements which he has now so happily completed.

We welcome such a man to our state—in the midst of so many church members and elders and ministers who connive at, or approve, or, worst of all, practice the abominations of slavery, for the sake of ease or gain, it refreshes the soul to meet with a man whose christian principles are strong enough to enable him to DO RIGHT at the expense of his purse. By the deed of emancipation, in this case, on the day in which it was executed, Mr. Smith lay down at night a poorer man by $21,000 than when he rose, since for so much these 21 human beings might have been sold. But we venture to say, his sleep was none the less sweet; nor will his reflections, upon a dying bed be the less soothing, nor his situation at the judgment bar of Him who is "no respecter of persons" the less enviable because he refused to consign his fellow creatures to hopeless bondage that he might put the price of their bodies and souls in his pocket.

We have received the following communication on this subject, which we cheerfully insert.

For the Alton Observer.

Our town for a few days past has been gladdened with the bright smiles and joyous countenances of a few of the liberated sons of that dark, ill-fated, benighted race, so long oppressed and enslaved by those who are proud to call themselves the children of the champions of liberty, and the firm defenders of universal freedom. My heart is almost daily cheered and elated by the bright prospects that are continually spread before it.—New light seems to break upon the minds of men as time advances, and the day will soon dawn when every shackle shall be broken, and all the 'oppressed go free.' Then shall the earth be glad, the rivers rejoice, the stars sing together for joy, and the hills clap their hands.

A Mr. SMITH of Alabama, having last fall purchased a quantity of land in this state, recently arrived here with twelve slaves, and gave them that land and their precious liberty. How noble! How generous!

I had considerable conversation with these, now freemen, and was delighted. Among many other questions, I asked one of them, if liberty was as pleasant as slavery, his answer was, "yes master, oh yes, yes." I again asked him if he felt like destroying his master for his having set him at liberty, he said, oh no master, I'd do any thing for master, I'd suffer any thing for him, I'd die for him. I asked him if the slaves in general at the south, understood the nature of liberty, and desired its restraints, he said, yes master, they all want liberty, and their expecting it was the only safety their masters had: but they dare not speak of liberty for fear of being whipped or shot. Are they punished much, I asked, "*we* were not," said he; but some of the slaves on the cotton patches, close to us, were whipped every day; sometimes their masters tied their hands and feet together—what they call buckling down—and then beat them with a flat board, and then took the lash to prick the blisters. Are any of them instructed in Sabbath schools or other ways, I asked, he said that he had heard that some in Kentucky had Sabbath schools, but added, with a fallen countenance, *in Alabama they raise too much cotton.* I asked, what were the feelings of the slaveholders in regard to their being liberated, he said that some of them cursed his master, and said, "I'd give them liberty in a cotton patch, if I owned them." I asked him if he knew any thing respecting the Sabbath, he said he had been told they must not work on the Sabbath, but added he, slaves in Alabama, master, do work all Sunday, and their masters, perhaps, go to church.

Thus by these few simple answers, the spirit of the slaveholder and the enslaved is discovered. Unchain the dog, and see if he does not manifest gratitude for his liberty. Is the black man less worthy of trust than the brute? Much might be said of the evil consequences and sin of slavery; but I only give these few facts to the public that they may judge for themselves, trusting that all will soon hear the voice of God and "let the oppressed go FREE."

From the New-York Evangelist.

Intellect of Negroes.

Extract from Good's Book of Nature.

It may appear singular, perhaps, that I have taken no notice of the wide difference which is supposed to exist in the intellectual faculties of the different varieties of man. To confess the truth, I have purposely omitted it, because of all the arguments that have ever been offered to support the doctrine of different species, this appears to me the feeblest and most superficial. It may suit the narrow purpose of a slave merchant, of a trafficker in human nerves and muscles—of a wretch, who, in equal defiance of the feelings and the laws of the day, has the impudence to offer for sale, on the polluted shores of our own country, in one and the same lot—as was the case not long since—a dead cameleopard and a living Hottentot woman—it may suit their purpose to introduce such a distinction into *their* creed, and to let it constitute the whole of their creed—but it is a distinction too trifling and evanescent to claim the notice of a physiologist for a moment.

The understanding of the negro race, it is admitted, is in many tribes strikingly and habitually obtuse. But let the man who would argue from this single fact, that the race of negroes must be necessarily an inferior species, distinct from all the rest of the world, compare the taste, the talents, the genius, the erudition that have at different times blazed forth in different individuals of this despised people, when placed under the fostering providence of kindness and cultivation, with his own, or those of the generality of his own countrymen, and let him blush for the mistake he has made, and the injury he has committed.

Freidig, of Vienna, was an excellent architect and a capital performer on the violin. Hannibal was not only a colonel of artillery in the Russian service, but deeply skilled in the mathematical and physical sciences. So, too, was Lislet, of the Isle of France, who was in consequence made a member of the French Academy. And Arno, who was honored with a diploma of doctor of philosophy by the University of Wirtemburg, in 1734. Let us add to these the names of Vasa and Ignatius Sancho, whose taste and genius have enriched the polite literature of our own country. And with such examples of negro powers before us, is it possible to do otherwise than adopt the very just observation of a very quaint orator, who has told us that the "negro, like the white man, is still God's image, though carved in ebony."—*Page* 226.

Nor is it to a few casual individuals among the black tribes, appearing in distant countries and at distant eras, that we have to look for the clearest proofs of human intelligence. At this moment scattered like their own oasis, their islands of beautiful verdure, over the eastern and western deserts of Africa, multitudes of little principalities of negroes are still existing, multitudes that still have, of late years been detected, and are still detecting, whose national virtues would do honor to the most polished states of Europe. While at Timbuctoo, stretching deepest towards the east of these principalities, from the western coast, we meet, if we may credit the accounts we have received, with one of the wealthiest, perhaps one of the most populous and best governed cities in the world, its sovereign a negro, its armies negroes, its people negroes; a city which is the general mart for the commerce of western Africa, and where trade and manufactures seem to be equally esteemed and protected.

Mr. Jackson, in describing this city, says, "It is about twelve miles in circumference, but without walls. There is a perfect toleration in matters of religion, except as to Jews. The police is extolled as surpassing any thing of the kind on this side the Desert; robberies and house-breaking are scarcely known.—*Page* 227.

The intellects of Africans are so far from being of an inferior order, that one finds it difficult to account for their acuteness, which so far transcends their means of improvement.—*Wadstrom.*

I can with truth declare, that among my scholars negroe I have found as great a variety of talents as among the like number of whites, and I am bold to assert that the notion of their inferiority is a vulgar prejudice, founded on the pride of those who keep them at such a distance as to be unable to form a right judgment of them.—*Anthony Benezet.*

Mr. Good, in the Virginia legislature of 1832, "earnestly pressed upon the house the effects of what was passing upon the slaves themselves. *Many* of them he represented as *wise and intelligent* men, constantly engaged in reflection, informed of all that was occurring, and having their attention fixed upon the legislature.

"Egypt holds a conspicuous place in history, on account of its great antiquity, and early attainments in the arts. It has been styled the cradle of the sciences, and it claims the honor of the invention of the art of writing. At a period when Greece and Italy were immersed in barbarism, Egypt could boast of arts, learning, and civilization. It was the principal source from which the Grecians derived their information, and after all its windings and enlargements, we may still trace the stream of our knowledge to the banks of the Nile."—*Worcester's Elements of History.*

Prejudice in the Church.

"A few months ago," says the editor of the *Colored American*—himself a colored man—"a few months ago we were called on by an elder of one of our city presbyterian churches, and requested to supply their pulpit on the following Sabbath, their pastor being absent from the city. We agreed to do so; but we confess it was with some reluctance. Such is the strong cord of caste, drawn in the church of God, that a colored brother, however pious, cannot but feel the workings of the keenest sensibilities, whenever he assumes any privileges, or performs any of her services.

This being the case, the brother elder carried with him the mere assent of our will, without the consent of our heart. However, we made our preparations, and sought to carry with them a prayerful spirit.

But, alas! the church, true to her character, did not suffer the occasion to pass without showing her prejudice, and cherishing her sin. Our too often aggrieved soul was doomed to another trial. On Saturday previous to the appointment, the good elder again waited on us, with the intelligence that such was the excitement, that it would not do for us to preach—and, readers, such is the state of *excited prejudice*, in all the white churches of our city, that the colored minister is virtually deposed by it."

A correspondent of the same paper, signing himself a "Colored Presbyterian," thus expresses the feelings of his burning and bursting heart:—

"GENEVA, April 6, 1837.

Dear Brother Cornish,—I have felt for a long time, that the prejudice we meet, on every hand, was a great obstacle to our moral and religious elevation, and until this sin, as well as slavery, was abolished, we could make but little progress, as men and christians. This prejudice is felt by the pious colored man most severely, when he meets it in the church; and when at the communion table, he finds this enemy of his peace, he feels as if he were wounded in the "house of his friends." If our white brethren would consider, that while they are cherishing this sin in their bosoms, and rolling it as a "sweet morsel under their tongue," they were offending many of Christ's little ones; and that it is a block over which hundreds of our impenitent colored friends have stumbled into perdition; I say, if they would look at this subject, in the light of gospel truth, they would see that they were not, in deed and in truth, the followers of Him who is no respecter of persons, and that their profession to Him, while cherishing this sin, is hypocrisy; for if they do such things, "how dwelleth the love of Christ in them." Some of us belonging to the different churches in this place, have felt that we could not have fellowship with our white brethren while thus treated, and have deprived ourselves of the privileges of the communion table. While others, on viewing this sin in the church, have turned away, and are living "without hope and without God in the world." What we are to do, placed as we are, we know not. For on the side of the oppressor there is power—but we have no counsellor. We hope that you, and all others, feeling interested in this matter, will direct us in the way we should go."

From the Colored American.

With Whom are we in Union!

For the last four or five years, certain classes of our northern citizens have been more than ordinarily interested in our *glorious union*! They have resisted the compunctions of conscience, the warning voice of abolitionists, and the mandates of God, by crying out "the union, the union, the union is in danger!!"

A union with a vengance to it!!"* What is the union worth if it must be maintained at the expense of the liberty of the north?—A northern citizen cannot cross the Potomac, without subjecting himself to all the liabilities of "Lynch law." He knows not how soon he may be tarred and feathered, rode upon a rail, or cowskinned.

If our good mayor were to go south, at this time, it is more than likely, that the avenging hand of some southern aristocrat, might fall upon him for the justice he meted out to Nash, the notorious negro catcher.

We should think that the savage outrages committed on Amos Dresser, the Rev. Mr. Kitchell, and our fellow-citizen, John Hopper, would open the eyes of all who are not willing themselves to become slaves.

The facts are, our southern planters, in education and habits, are aristocrats of the worst kind. They have no respect whatever for northerners, and are determined to trample on them and their rights, whenever they come in contact with their own interests.

We are lynched and bullied out of every thing by them. The north can propose no measure, nor claim no right in our national congress, that in the least clashes with, even an individual interest of the south, without subjecting herself to a tirade of threatenings and abuse.

It is time we had taken a stand on this subject, if we sleep much longer, we shall be shorn of the last remnant of our liberty, and reduced to a bondage far less tolerable than the British yoke.

But let the south annex Texas to the union, and divide it into states, and our NATIONAL SENATE is immediately, a SOUTHERN HOUSE OF DICTATION: and the *liberties of the north, or the blessed union one of the two, are gone.*

Our only hope for the existence of liberty, with the union of the states, is in the yeomanry and laboring classes of the north.—THEY MUST SPEAK OUT on this subject. They have trusted these matters to others long enough. Half their rights are already bartered away, by other hands.

Half the states of the union are now closed against them. For no man who has not the means and the conscience to purchase and drive slaves, can live in a slave state. If he do, he will be of no repute—not eligible to any place of profit or honor.

How much longer northern freemen will sleep over their dying liberties, and suffer demagogues, newspaper editors and southern traders, and speculators, to rule the country, we cannot tell.

This much we know, however, that southern aristocrats, and northern office seeking demagogues, should no longer dictate the terms of our union, nor the measure of our prosperity.

In verification of the above remarks we refer our readers to the statement of Mr. Hopper's case on our first page. It merits an attentive perusal, and will excite emotions of sorrow rather than anger at southern, or rather slaveholding infatuation.

*We admire the union, and think our form of Government the best upon earth.

It is the hypocritical cant of interested traders, and political demagogues that we despise.

Northern Ministers going to the South.

It is well known that two of the professors in the South Carolina theological seminary are northern men. Sometime ago, it became necessary for them to produce additional endorsers for their soundness in that which constitutes ministerial credit at the south. Among other certificates was the following, by the editor of the Charleston Observer:—*N. Y. Evangelist.*

"Their piety and talents have never been questioned—their doctrines are those of the church to which they belong, and as to their being northerners, it is a recommendation when it is urged against those who have engrafted southern feelings and a LOVE for *southern institutions*, upon the mere accident of birth."

STATE OF THE SOUTH.—A New-Orleans paper of April 26, says the loss by the depreciation of slave property alone in Mississippi, is enough to bankrupt the state.

"The planters had anticipated their crops, and received and expended three-fourths of their value months ago. On the delivery of the cotton so bought and paid for, they expected to mortgage as it were their labor, capital and time for the next twelve months, to procure the support of their negroes, and means for carrying on their plantations.—They are now left without provisions, and the means of living and using their industry, for the present year. In this dilemna, planters whose crops have been from 100 to 700 bales, find themselves forced to sacrifice many of their slaves in order to get the common necessaries of life for the support of themselves and the rest of their negroes.—In one instance, a small planter, who owned twenty-two slaves, sold three of his best men, for which he actually paid $3200, for $850, to buy pork and corn for the remainder. In many places, planters compel their slaves to fish for the means of subsistence, rather than sell them at such ruinous rates. There are at this moment thousands of slaves in Mississippi, that know not where their next morsel is to come from. The master must be ruined to save the wretches from being starved."

The colored man on again.—Some time since several copies of the American Tract Magazine were sent back from the south, because the vignette on the cover representing an individual distributing tracts to men of different nations, had a negro on it as one of the group. It was altogether unpatriarchal to represent a negro as stretching out his hands to receive a tract, and a white man as giving it to him. The copies of the Magazine, therefore came back. The American Tract Society, was then craven spirited and wicked enough, to go and get a new plate made, with the *negro left off!* As much as to say, well, although our field is the world, yet we admit that the negro does not come within it—he is not one of the human family. We are happy to find however, that times are changing. The Magazine for April has the colored man on again. We set this down as one of the signs of the times.—*Emancipator.*

So far as our observation has extended, gentlemen belonging to the highest class of society at the north, almost without exception, have been in favor of conferring upon colored men all the rights and privileges of white citizens. The prejudice against them was spoken of by Dr. Belknap, in his account of emancipation in Massachusetts, written nearly fifty years ago, as a prejudice of "the vulgar," and we believe this is as true now as it was then.—*N. Y. Obs.*

HOW COLLEGE BOYS ARE GOVERNED IN GERMANY.—Perhaps some of our college and theological governments might take a lesson from the following item, which we cut out of a newspaper. It will do more than they have yet been able to do, to prevent the boys from thinking and talking about liberty, slavery, and such like exciting topics. And unless something effectual is done speedily, there is danger that all our educated youth will turn abolitionists—yes, ministers and all. Oh dear!—*N. Y. Evangelist.*

"*The German University.*—The Germanic Diet, in conformity to the despotic dogmas of the Holy Alliance of Autocrats, have passed severe regulations against students of the university. They are compelled to take a test oath that they will not join any forbidden association, particularly that denominated *Burchenschaft;* and that they will not discuss the laws and institutions of their country, &c., on pain of expulsion, imprisonment, and disability from all civil, military, or ecclesiastical employments!"

Bow Canal.

THE Proprietors of the *Bow Canal* are hereby notified that their Annual Meeting, for the choice of Officers of the Corporation, will be holden at the Phœnix Hotel in Concord, N. H., on Tuesday the 30th day of May instant, at ten o'clock in the forenoon.

GEORGE KENT, *Clerk.*

May 10, 1837.

To be Let.

THE House on State Street, in Concord, recently occupied by Capt. Moses G. Atwood. Terms favorable, and possession given immediately.

Apply to GEORGE KENT.

May 10, 1837.

MOSES CHAMBERLAIN,

HAS just received a general assortment of **SPRING AND SUMMER GOODS,** many of which were bought at auction, at very low prices, consisting of

BROADCLOTHS & CASSIMERES,

of different grades and colors, Prints, Nankins, Ginghams, Cambricks, Muslins, Cotton and Worsted Hose, English Remnants, Sheetings, Shirtings, &c.

—ALSO—

HARD WARE, OILS & PAINTS,

Fresh Oranges and Raisins, also a general assortment of

WEST INDIA GOODS,

which will be sold as low as can be purchased in town.

Concord, April 29, 1837.—tf

POETRY.

From the Courier.

The Child and Butterfly.

I met, between the April showers,
A little sportive child—
The merriest being 'mid the flowers
Where she was playing wild.

No kerchief screened her from the sun,
Her neck was white and bare,
Except around it loosely hung
The ringlets of her hair.

There was a gladness in her air,
A laughter in her eye;
Her eager hands went here and there,
As she was racing by.

Whither so fast, my little one?
She made me no reply,
But, chattering to herself, ran on
To catch the butterfly.

The fluttering beauty soon she caught;
Its wings her quick breath fanned;
A moment more, and all she sought
Lay lifeless in her hand!

So giddy youth for pleasures run—
Through anxious hopes and fears—
Which ever leave them, soon as won,
To their regrets and tears!

From the Knickerbocker.

Stanzas.

There is a feeling, whose wild thrill
Awakes and slumbers once—once only;
It bends our pride, it mocks our will,
Makes deserts glad, or cities lonely:
Like the Greek fire that still blazed high,
Till all to which it clung was ashes,
That passion cannot wane nor die,
While life remains to feel its flashes.

We, want, yea even the crust of crime,
The heart's dark soil may chill and harden,
And leave it in its early prime,
Unfertile as a blighted garden;
But love—first love—in ruin nursed,
Seedling of Heaven, of growth eternal,
Will nestle in some spot uncursed,
And keep that spot for ever vernal.

Even when the dark, oblivious tomb
The lovely and the loved hath shrouded,
The very tears that mourn her doom,
But serves to keep love's light unclouded:
For death's keen arrow cannot slay
The memory of the loved he slaughters—
For life's bright stream they pass away,
But leave their shadow on its waters.

From the New Monthly Magazine.

Life and Death.

O fear not thou to die!
For rather fear to live, for Life
Has thousand snares thy feet to try
By peril, pain, and strife.
Brief is the work of Death;
But Life! the spirit shrinks to see
How full ere heaven recalls the breath,
The cup of woe may be.

O fear not thou to die!
No more to suffer or to sin;
No snares without thy faith to try,
No traitor heart within:
But fear, oh! rather fear
The gay, the light, the changeful scene,
The fluttering smiles that greet thee here,
From Heaven thy heart that wean.

Fear least in evil hour,
Thy pure and holy hope, o'ercome
By clouds that in the horizon lower,
Thy spirit feel thy gloom
Which over earth and heaven
The covering throws of fell despair;
And deems itself the unforgiven
Predestined child of care.

O fear not thou to die!
To die, and be that blessed one,
Who, in the bright and beauteous sky,
May feel his conflict done—
Who feels that never more
The tear of grief, or shame shall come
For thousand wanderings from the Power
Who loved, and call'd him home!

From Zion's Watchman.

Oppression.

Hark! a sound of sorrow falling
Pensively upon my ear,
Earnestly on pity calling,
Telling me of grief and fear.

Grief—because the man is moulded
Into brute of lowest kind;
Grief—that ne'er the bards unfolded,
Crush'd is the immortal mind.

Grief—that dearest rights are banished,
Joy cut off and hope defer'd;
Grief—that happiness has vanished,
And her lovely form inter'd.

Grief—that the fond doating mother
Must be sever'd from her child:
Grief—that father, sister, brother,
Are with pain from each exil'd.

Grief—that unoffending mortals
Thus are doom'd to toil and woe;
Will not hell enlarge her portals
To receive their naughty foe!

Fear—because the white man's bosom
Swells with anger, not with love;
Whipping, scourging, oft abusing,
Fearless of the One above.

Fear—lest when a home has given
Master's humane, comforts few;
They from these must soon be driven,
Sighing forth a last adieu.

Fear—lest when their task is ended,
Stripes are all that they have earn'd;
Grief and fear, alas, are blended,
Dire effects of pity spurned.

Ah! how fallen human nature,
How deprived the human heart;
Which can never feel for creature,
Nor in others grief have part.

Whence this voice of sad complaining?
Where doth such oppression reign?
From the truth my soul recoiling,
Fain would hide my country's shame.

Yes, my country! thou art guilty,
Never more thy virtues name;
Proud, degraded, lost to pity,
Fallen thy exalted fame.

Yet for thee my prayer ascendeth,
Mercy is my constant plea,
Still, in heaven, stern justice reigneth,
God will set the captives free.

OBSCURITY.

Caledonia Vt., March 6, 1837.

MISCELLANY.

From Zion's Waichman.

Kidnapping in Hayti by Americans.

So it seems American citizens, cannot find persons enough to kidnap in their own land of boasted freedom, they have at last gone to Hayti and commenced the business on that island, as the following account will show. It is an extract from a letter written by a gentleman in Hayti to his friend in this city, who has put it into our hands for publication. The letter is dated

"PORT AU PRINCE, March 31st, 1837.

There is now, in agitation, an affair in this city, that may be justly termed kidnapping in Hayti. You know that some months ago there was a report of pirates having appeared on this coast. That report is proved to be a falsehood. In consequence of which, two American armed vessels, the sloop of war St. Louis, and the schooner Grampus, had been in this port. On their arrival, they were cordially received and salutes were exchanged between our fort and the vessels.—They have been here on the most amicable terms, and have been treated by the Haytians just as they would have treated the most friendly nations, those nations that do not think it a dishonor and an impolitic thing to be in relations of friendship with a people of our complexion.

It happened that several of the crew of those vessels made their escape and came on shore, some of them were apprehended and on application of the American agent, orders were given from the authorities for their arrest.

But there was a black man on board, whose name they said was Nugent; and who was reported to be the slave of one of the officers of the St. Louis. This man, finding himself in a country where the air breathes liberty to all those who can by any means, put their feet on its shores, wished to be free, and therefore took an opportunity to escape; and got himself secreted about three miles in the country. But his oppressors could not give him up, they therefore offered a secret reward for him, and found two colored men vile enough to inform them where he was. Two midshipmen from on board the St. Louis, with Mr. William Robertson, clerk in the house of Messrs Dimond, Philbrooke & Co., Mr. Dimond's son, a servant in the house of Mr. Dimond, and the vile informant, armed themselves with swords and pistols—and went out on the night of the 28th inst. and found the poor man; gagged him as it is said, beat him, and brought him to town after eleven oclock at night, and shipped him on board the St. Louis, and this without the knowledge of any body, it being at such an hour, that every body was asleep except the guards, which they took care to avoid.

The next day the vessel sailed early in the morning. In the course of the day, those young men began to brag about what they had done, in consequence of which the thing was taken notice of, and a report was immediately made to the authorities of the audacious deed. Mr. Dimond the American agent and those of his house that had participated in the arrest, together with the two fellows that sold the poor man for thirty Spanish dollars—were called up to give an account of themselves. One of the villians did not appear, but the other was sent to prison, and Mr. Dimond was required to give bail for the appearance of his son and Mr. William Robertson at the trial, the affair having been sent to the civil court.

The government is much exasperated at the conduct of the officers of the St. Louis, and says they must bring the man back in order that they may know whether he is not a Haytian citizen instead of the man that they say he was; that if he was a slave, he was free on putting his foot on our shore, and if he was a free man, that had deserted the vessel, the officers of that vessel have shown a great contempt of our laws to take upon themselves to arrest him in the night without having first obtained permission, and taking him off without even showing him to the authorities. If American citizens are permitted to commit such outrages on the rights of other nations, we have no guarantee, they may not come and steal off our country people, carry them to America and there make slaves of them. These consequences we might fear, were we not a warlike people, and every man armed with the means of death for those who should attempt such a thing.

You cannot think how the feelings of the Haytians are exasperated at this outrage on the part of the American officers, and I assure you before it is over, those that are here will be sorry for their undertaking.

I shall give you a correct account of the result when the trial comes on. It is likely that the Judas Iscariot will go to the chains for his base conduct."

The Mr. Dimond and his son mentioned above, are reported to have arrived in this city on the 17th inst. in the brig Odeon, Capt. Simpson. Whether his leaving Hayti was caused by the part he is said to have taken in the above described case of kidnapping or not, remains to be seen. It is evident enough from this account that the brave men in command of the St. Louis, did not dare to tarry an hour at Port Au Prince, after the perpetration of the crime above stated. It now remains to be seen, how strongly the American press will speak out against this atrocious act of kidnapping. Had Nugent been a slave who had escaped from his master in this port, or had he been taken from his master by his friends here, and in the manner that certain persons belonging to the American sloop of war St. Louis, seized and took him away from Port Au Prince, we should soon hear the changes rung from Georgia to Maine, about "vested rights," "the compact," and "dissolving the union" &c. &c. But it so happens, that when the "rescue," or the kidnapping is done by slaveholders, no matter whether it be according to law, or against law, very little is said about it.

A reasonable abolitionist.—The editor of the Bradford Argus intimates that he is not exactly an abolitionist, in the common sense of that term, but that he is in favor of the emancipation of those editors who are slaves to public opinion.

Sunday in New-Orleans.

The following article from the New-Orleans True American, says the Buffalo Spectator, exhibits a spirit of desperation in wickedness, and defiance of religious institutions, worthy the place where infidelity reigns—where the theatre is more visited than the sanctuary, where *slavery* spreads her dire influence, and tramples freedom and human rights in the dust. Well may the church bells be muffled in such a city with mourning.

The Races.—Our fanatical brethren, in the north and east, will doubtless raise a hue and cry against those whom they will term the immoral citizens of Louisiana, when they learn that in defiance of their prejudiced and sectional views, we have dared to follow the dictates of common sense, and held our public pastimes on the public holiday; though they will deem their consciences blameless—may even fancy they have achieved the height of virtue, in practising treason against their countrymen of the south, by holding their cursed abolition meetings on the sunday, and preaching its treacherous doctrines from their very pulpits.—France—enlightened and *catholic* France, has always held her festivals on that day, set apart by human and divine laws, for recreation and amusement. It was left for Louisiana to break through the trammels of prejudice and superstition on this side of the water, and she has nobly dared to do it. Let hypocrites rail, who would gladly imitate if they dared; and bigots condemn, because their gloomy and illiberal tenants of the dark ages, are despised by the intellects of 1837. Louisiana laughs at them! Her citizens presume to judge for themselves, nor while they point to the fact that the Parisians hold their regular races on Sundays, in their Champ de Mars, do they deem it necessary to cite the example of any nation, for either their actions or their opinions.

SOME OF THE FRUITS.

The following from the New-Orleans Courier, shows the fruits of sabbath-breaking, and gives an idea of what the state of society is, where the sabbath is thus desecrated:

"*Robbery.*—As a gentleman was returning from the races last [Sunday] evening on horseback, he was stopped by five or six highwaymen, who, after treating him in a most brutal manner, proceeded to despoil him of his pocket-book, containing upwards of three hundred dollars, a silver patent lever watch and part of his dress."

MORE OF THE FRUITS.

NEW-ORLEANS, March 24.—*Gambling.*—One of the principal gamblers taken by the police officers of the second municipality, in Natchez street, a few weeks ago, had his trial before the criminal court yesterday and was acquitted.

The gamblers may now crack their whips and go ahead. They have wretches, who for a paltry fee, will not only defend them, but vilify honest and respectable citizens; and the laws enacted for their punishment are pronounced by those who are appointed to administer them, as odious and severe.—The gamblers will not now be put down by the police,—will the citizens make any effort to get rid of them by some less tortuous means than the law?—*N. O. American.*

Disgraceful Scenes in Murray County, Geo.

A letter in the Milledgeville Standard, received by Gov. Schley and dated New-Echota, March 2d, gives a disgraceful picture of affairs in Murray county in that state. On the 27th Feb. at day-break, fifty armed men headed by the sheriff of the county, forcibly entered the houses of Spring Place under the color of state authority, made prisoners of the citizens, and then, having seized 54 muskets, pistols, &c., deposited there belonging to the state, burnt the same in the public square. The ruffians, after treating the citizens with great brutality, marched off ten of them under the escort of the sheriff, to the county jail of Cass county, at Caperville.—There by a writ of habeas corpus, they were discharged. Several other citizens have been whipped, shot at and abused in various ways. It is reported that women and children have been whipped by the same gang. These latter are said to be renegadoes and outlaws. What must be the condition of things in Georgia, when not only such outrages are permitted, but sanctioned and led on under the very law officers like the sheriff specially appointed to suppress all riots and disturbances.—*N. Y. Star.*

This is nothing new or strange. Georgia has been pursuing just such outrageous conduct this same year towards the Indians, on their borders, and always towards the slaves among them. This gang is as respectable as the courts and public officers and others who combined to rob the Indians of their land and drove them from their homes, by fraud and force.

Such outrages have long been permitted and sanctioned in that state, and have been led on by the very officers who were appointed to execute justice. Georgia is stained with blood, and the cries of the injured and oppressed, have gone up to heaven against the inhabitants thereof.—*Buff. Spec.*

From the Portsmouth Journal.

Oppression of the Indians.

It is a crying offence of our country, that the rights and the privileges of the aborigines of America have not been respected—nor that protection afforded them which their feeble and depressed state ask from the hand of common benevolence. The *might* of the white man has been in too many instances the basis of his *right*,—and the son of the forest has been driven from the home of his sires at the march of what is called civilization, to seek a refuge in wilder forests, or fight for a new home on lands by other tribes possessed. The treaties of the whites have been no more respected by them, (and in some important instances much less,) than by the original proprietors of the soil, and the spirit of the age has been to endeavor in the most *humane* manner, to exterminate the race; and give the white man uninterrupted range from where the rising sun greets the Atlantic shore, to where his falling beams rest upon the Pacific coast.

We have long been of this opinion, and believe that the same sentiment exists very extensively in our community. We are led to advert to it at this time by listening to the closing lecture at the lyceum on Tuesday evening. "*Oseola*" was the subject chosen and ably discussed by the Hon. ICHABOD BARTLETT. Under this distinguished chieftain, he advocated the cause of the Indians, with such ability, and force of argument sustained by the facts in the case, that we are fully convinced not one of the five hundred jury present, had they been empanneled on the occasion, would have brought in a verdict in favor of our country. The lecture was the best history of our relations with the Indians, and of the present war, that we have ever met with, and should be much gratified to be enabled to give it in full to the public, although types are incapable of conveying that emotion to the bosom which the eloquence of the orator imparted.

Hard Times.

Who does not complain of the hard times? We should like to see such a man. He would, indeed, be a rare sight. An uncomplaining man! Why, it seems to be a solecism, we have just written. And after all, what is the *peculiar hardness* of the times? "Why, it is difficult to raise money." This is a very vague answer. For what purpose may not money be raised? Does the laboring man work for nought? Does he find any difficulty in getting his daily wages?—No. Does the faithful mechanic go unpaid? No. Does any class of service-men—cartmen, clerks, mechanics, artists, cashiers, physicians, lawyers, ministers, do not all these get their dues in money? They do.

"Ay, but money wont procure but half as much as formerly." True, but labor produces doubly the amount of money, to almost all the classes of laborers for their bread.

Who, then, finds difficulty in procuring money? Those who have, by their mad scheming, made it scarce and *hard*? The SPECULATORS. These are the men who find money hard. They have invested largely beyond their means, amassed the circulating paper immensely beyond its real need, and now they suffer. And, doubtless, they involve some that are innocent, in their own suffering. But there is no *real suffering*. Who does not get enough to eat and drink and wear? and a comfortable home to live in? Not the industrious and honest can say, "I." Who does not have even the luxuries of life, at least occasionally? None but the idle, lazy, and wickedly extravagant, can answer, "I."

This is a fair and beautiful world we live in. Enough and to spare is provided for every want and wish, and we are all ungrateful and wicked when we complain of hard times. Hard times, indeed, and *not one unreasonable wish ungratified!* Shame be to him who receives the countless blessings of the present state with murmurs, and abuses the benevolence which crowns his whole life with mercies.—*Christ. Monitor.*

The Boston Gazette says, we observe that several of the southern papers have noticed in strong language the late proceedings of the legislature of Massachusetts on the subject of slavery. This was expected.—We give the following as a specimen, from the Columbia (S. C.) Times:—

"We know not how to speak in sufficient terms of regret, indignation and scorn, of the above proceedings.

Many of the weak and mistaken friends of the south have been endeavoring to lull her into false security, by representing that the abolition mania in the north was confined to a small and powerless class. This event shows the real condition of things.—It shows that the people of the north are *all* abolitionists—all disposed to push their mad doctrines, regardless of southern rights, southern property, and southern blood.

For this is the unanimous act of the legislature of Massachusetts—the first northern state in point of character and the influence of her example—Massachusetts, the grave, the calm, the sober, the wise, the deliberate, the unimpassioned—Massachusetts, the only northern state between whom and the south there has been for 20 years past one spark of sympathy.

We regard this as by far the most important step yet accomplished by the abolitionists, whether in meetings, conventions, legislatures, or congress. If followed by the measures to which it must be designed to lead, and to the undertaking of which it will give the fanatics fresh courage, it will at once produce—and ought to produce—the dissolution of the union."

Not so fast, Mr. *Times*. Should the abolitionists succeed to their utmost wishes—and there is scarcea doubt that they will—there can be no danger of a dissolution of the union. Anti-slavery advocates do not wish it, nor will they make any efforts to effect it. If done at all, it will be by the advocates and abettors of slavery. And if they choose to cut their own throats, or to bite off their own noses—why let them do it.

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